1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

Unlike birth and death, menses do not affect the entire *okka*. They only affect the particular woman, but the important point to note is that she is required to avoid touching other members of the *okka* and abstain from going near the sacred places on the ancestral estate. The safety and well-being of the *okka* will be jeopardized if she does not observe these restrictions.

It was seen that the concepts of ritual purity and impurity are very intimately related to permanent features of the social structure like caste and *okka*, and later on it will be seen that they are also related to the village, but these concepts also occur in certain non-structural contexts. A man, irrespective of the caste to which he belongs, is in a condition of ritual purity while praying or sacrificing to an ancestor or deity. He attains this ritual purity by the performance of a series of ritual actions like taking a bath and wearing ritually pure clothes. He comes into contact with an ancestor or deity when he is praying or making a sacrifice, and such contact requires that he should be in a condition of ritual purity. This principle is carried even into ritual mourning: mourners making an offering of food to the spirit of the departed person are in a condition of extreme ritual purity while they do it, though their general ritual condition till the conclusion of mourning is *tiké*, an extreme form of pollution.

II

Bodily emissions and waste matter are ritually impure. Sexual intercourse resulting in the production of certain fluids from the bodies of both the partners is prohibited while a person is in a ritually pure condition: the festival-priests at the festival of Kĕtrappa have to observe continence during the twenty-one days of the biennial festival. In order to ensure that they do observe this rule they are required to sleep in the outer veranda which women do not normally enter.

A person who is in a ritually pure condition may not answer a call of nature. He becomes impure if he does so. Spittle is also ritually impure. This is so all over India, especially among the upper castes. A person may not touch his tongue or teeth with his fingers, and should he do so, he has to wash his hands. Elders come down heavily on a child who puts his finger into his mouth. A person is required specially to avoid putting his finger into his mouth while cooking or serving food.